DOCUMENT RESUME

ED 299 505 CG 021 151

AUTHOR Sawyer, Llewlee L.
TITLE Tao Rising: Sexism and Feminist/Transpersonal Therapy.
PUB DATE Mar 88
NOTE 34p.; Paper presented at the Annual Meeting of the Association for Women in Psychology (Bethesda, MD, March, 1988).
PUB TYPE Reports - General (140) -- Speeches/Conference Papers (150) -- Viewpoints (120)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Developmental Stages; Females; *Feminism; *Individual Development; Models; *Psychotherapy
IDENTIFIERS *Transpersonal Psychology

ABSTRACT

This report presents a dialectical model of identity development which is based on observations of how the self evolves within the context of feminist/transpersonal therapy. Developmental stages which are identified include fusion (Stage I), differentiation (Stage II), and integration (Stage III) of the Child (asserting) and Parent (nurturing) functions of the ego. Patriarchal society is described as a Stage II society, in which the Child and Parent functions are polarized by gender class. Oppression, including sexism, is interpreted as a defining characteristic of Stage II relationships. The supplanting of Stage II society by Stage III society is predicted, and the role of the feminist/transpersonal therapist in this transition is described. It is concluded that, although male and female clients may come to therapy with different kinds of skills and deficits, the therapeutic objectives are identical for both: to achieve an identity in which the Child and Parent functions of the ego are experienced by the client as complementary, internal aspects of the Transcendent Self. (Author/NB)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED299505

Tao Rising: Sexism and Feminist/Transpersonal Therapy

Llewlee L. Sawyer

The Androgyny Center

Raleigh, North Carolina

(Paper presented at the annual meeting of the Association for Women in Psychology, Bethesda, Maryland, March, 1988)

CG 021151

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☒ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

L. L. Sawyer

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Abstract

A dialectical model of identity development is presented, based on observations of how the Self evolves within the context of feminist/transpersonal therapy. Developmental stages identified are fusion (Stage I), differentiation (Stage II), and integration (Stage III) of the Child (asserting) and Parent (nurturing) functions of the ego. Patriarchal society is described as a Stage II society, in which the Child and Parent functions are polarized by gender class. Oppression, including sexism, is interpreted as a defining characteristic of Stage II relationships. The supplanting of Stage II society by Stage III society is predicted, and the role of the feminist/transpersonal therapist in this transition is described.

Tao Rising: Sexism and Feminist/Transpersonal Therapy

Sexism, the oppression of females by males, has been ubiquitous among human beings for thousands of years, although it has been recognized and studied as such for only a couple of centuries. The feminist movement, largely responsible for identifying sexism as a human rights issue, has produced a variety of interpretations of sexism as a sociocultural phenomenon (Donovan,1985). The generic form of the question posed by feminists is this: Why are females a universally oppressed class of people? Many of the attempts to answer this question have focused on identifying the biological, historical, social, and/or psychological factors contributing to the status of females in contemporary human society.

Oppression is the act of one person controlling the decisions and behavior of another person. Oppression can be viewed as the culmination of a more inclusive process of objectification--labeling, classifying, evaluating, and controlling--whereby a <u>person</u> is reduced to a <u>thing</u>. As a therapist I have observed oppressive behavior in all kinds of relationships--between men and women, women and women, men and men, adults and children. In response to these observations, I have formulated my own personal set of questions about oppression in general and sexism in particular: What developmental factors predispose an

individual to treat another individual as a object, rather than as a person? How does individual development interact with its sociocultural context in determining the occurrence of oppressive behavior? What does gender have to do with oppressive relationships?

The intent of this paper is to address these questions in a preliminary way by suggesting a conceptual framework in terms of which these and related questions may be understood. The core of this framework is a dialectical model of identity development, inspired by my observations of how clients change in therapy.

The Transcendent Self: A Dialectical Model of Identity Development

In my work with clients, the question addressed by the therapeutic process is, above all else, the question of identity: "Who am I?" Therapy is an activity whereby the client, in cooperation with the therapist, formulates useful answers to this question.

One way of thinking about identity that I find especially relevant to my work derives from Ken Wilber's concept of the "spectrum of consciousness" (1979). Each individual answers the question of personal identity by drawing a boundary between the Self and the Not-Self, as shown in Figure 1.

Insert Figure 1 about here

Wilber describes various levels of identity, created by drawing the boundary between the Self and the Not-Self in different places. Individuals experience each level of identity as a distinct level of consciousness. The boundaries defining these levels of identity, or levels of consciousness, are as follows: (a) the boundary between the persona (e.g., Child, Masculine, Good) and the shadow (e.g., Parent, Feminine, Bad); (b) the boundary between the ego and the body; (c) the boundary between the organism and the environment; and (d) the boundary between the material world and the spiritual world (See Table 1.). The Self at each successive level of consciousness encompasses both the Self and the Not-Self of the immediately preceding level. For example, the organism encompasses the ego and the body.

Insert Table 1 about here

Wilber regards the development of identity as a

linear progression through these levels of consciousness: a process of creating an increasingly more inclusive concept of, and experience of, the Self. Alternatively, we may view the development of identity as a dialectical progression at each boundary in the spectrum (Kosok, 1976). According to my model, the dialectical progression at any given boundary consists of three stages: (a) fusion, (b) differentiation, and (c) integration. Stage I, or Fusion, exists before the boundary is drawn. During this stage there is no distinction between the Self and the Not-Self and, therefore, no identity per se at that level of consciousness. At Stage II, or Differentiation, the individual has drawn the boundary and identifies the Self as separate, or distinct, from the Not-Self. During this stage the Self is experienced as the antithesis of the Not-Self. At Stage III, or Integration, the individual has transcended the boundary between the Self and the Not-Self, creating a Transcendent Self which connects the Self and the Not-Self and encompasses both of them. The Transcendent Self constitutes a synthesis, or reconciliation, of the Self and the Not-Self at that level of consciousness.

This dialectical model of identity development is summarized in Table 2.

Insert Table 2 about here

If we look specifically at the identity development of the infant, we observe that the boundary where the work of self-definition is first attempted is the Child/Parent boundary (Mahler, Pine, & Bergman, 1975). In terms of Wilber's classification scheme, this is a first-level boundary of the persona/shadow variety, distinguishing the Child (persona) and the Parent (shadow) as two complementary functions of the ego. The Child function asserts individuality: This is the part of the ego that expresses the uniqueness of the individual. The Parent function nurtures individuality: This is the part of the ego that feeds, protects, and supports the Child function. The distinction between these two functions, Child and Parent, is analogous to the distinction between a plant and its soil.

Applying my dialectical model of identity development, the development of identity at the Child/Parent boundary proceeds through the three stages of fusion, differentiation, and integration. Each of these stages is characterized by a particular kind of relationship between the Self, identified with the Child function, and the Not-Self, identified

with the Parent function. This relationship between the Self and the Not-Self is reflected and manifested in the relationship between the developing individual and the caregiver, or Other.

For the individual in Stage I (Fusion), the boundary between the Child and the Parent functions has not been drawn, and no distinction has been made between the Self and the Not-Self. This lack of distinction between the Self and the Not-Self is reflected in the symbiotic quality of the relationship between the developing individual and the caregiver. That is, the developing individual at this stage does not recognize the Other as psychologically "outside", or separate from, the individual.

For the individual in Stage II (Differentiation), the boundary between the Child and Parent functions has been drawn, and a distinction is made between the Self, identified with the Child function, and the Not-Self, identified with the Parent function. At this stage the developing individual experiences the Child function as internal, or "inside," and the Parent function as external, or "outside." The Child function is embodied by the individual and the Parent function is embodied by the caregiver, or Other. Thus, in Stage II the relationship between the developing individual and the Other is characterized by

dependency: The individual is dependent upon the Other for the performance of the Parent function. Out of this dependency arises the key feature of the Stage II relationship, namely the efforts of the individual to control the Other (Schaef,1987). Stage II relationships are "I-It" relationships, in which the individual ("I") perceives the Other ("It") as an object to be manipulated as a source of nourishment and support (Buber, 1958).

For the individual in Stage III (Integration), the boundary between the Child and Parent functions has been transcended, and both functions are claimed by the Transcendent Self as internal, complementary functions. Thus, in Stage III the relationship between the developing individual and the Other is characterized by autonomy: The individual is no longer dependent upon the Other for the performance of the Parent function. Out of this autonomy arises the key feature of the Stage III relationship, namely the efforts of the individual to know and be known by the Other. Stage III relationships are "I-Thou" relationships, in which the individual ("I") perceives the Other ("Thou") as a person, rather than as an object (Buber, 1958).

The characteristics of the relationship between the developing individual and the Other, at each stage in the resolution of the Child/Parent boundary, are outlined in

Table 3.

Insert Table 3 about here

The Child/Parent boundary is critically important in the development of identity because, without its resolution, the individual has neither the ability to provide for his or her own nurturance nor the ability to relate to other individuals as persons. Also, the resolution of the Child/Parent boundary serves as a model, or prototype, for the resolution of all other boundaries within the Self.

Yet many, if not most, people in our society arrive at biological maturity without having achieved the resolution of the Child/Parent boundary: I-It relationships are far more prevalent than I-Thou relationships among adults. How can we account for this observation?

Patriarchy: How to Construct a Stage II Society

Society, like the individuals who comprise it, can be distinguished by its stage of identity development (Wilber, 1981). The collective consciousness determines what type of relationship is prevalent between individuals comprising the collective. The prevailing type of

relationship is reflected in the beliefs and values of the culture, as well as in the organization of the collective as a social system: a system of structures and processes which operate to promote the survival of the collective.

Since the dawn of collective consciousness thousands of years ago, human society has functioned as a Stage II system, in which the Child and Parent functions are differentiated and not integrated. In this society the prevailing type of relationship is the I-It relationship, with one individual performing the Child function (i.e., asserting) and the other performing the Parent function (i.e., nurturing). The individual performing the Child function is psychologically dependent upon the individual performing the Parent function. Because of this dependency, the individual performing the Child function is motivated to control the behavior of the individual performing the Parent function. In this way the latter becomes an object (It) for the former (I).

At the level of the social system, the Child and Parent functions are projected onto entire social classes, populated by individuals. One social class performs the Child function for the system, asserting the identity of the society, while the other social class performs the Parent function for the system, nurturing the identity of the

society. Like the relationship between two individuals in Stage II society, the relationship between these two social classes is an I-It relationship: Members of the Child class perceive members of the Parent class as objects to be controlled.

How are individuals assigned to the Child and Parent classes of the social system? The Child class is dependent upon the Parent class for nurturance, protection, and support. In order for a Stage II society to be viable, the Parent class must be populated by individuals with good nurturing skills who are relatively vulnerable to control by members of the Child class. Vulnerability to control is a function of social power: Individuals who are less powerful (i.e., physically smaller and/or with less access to economic resources) are more vulnerable than are individuals who are more powerful. Nurturing skills, the other key qualification for membership in the Parent class, are acquired through socialization.

With these considerations in mind, how might a society efficiently select neonates for future membership in the Parent class? American society has traditionally used several congenital markers for this purpose: Sex, race, and socioeconomic status are all good predictors of vulnerability to control. Thus, females, people of color, and

poor people have comprised the bulk of the membership of the Parent class in our social system.

Of the congenital markers used to select members for the Parent class, the most indelible one is sex. There are at least two reasons for this fact. First, female adults are typically smaller than male adults and are, therefore, more vulnerable to control by physical coercion and/or the threat of coercion. Secondly, femaleness is already associated with the Parent function in the history of the collective and in the life experience of individuals: Adult females, by virtue of their biological equipment, have been the primary caregivers for infants throughout the history of our species (Chodorow, 1978; Dinnerstein, 1976). Thus, all infants born with female genitalia are marked for membership in the Parent class, regardless of race or socioeconomic status.

Once marked for class membership, how do children learn to perform the functions associated with either the Child class or the Parent class? All children, regardless of sex, are taught the beliefs and values of the culture. In a Stage II society, such as ours, the culture prescribes appropriate behavior, language, dress, etc. for members of the Child and Parent classes and, specifically, for the males and females who populate these classes. Thus, for

example, males are expected to be assertive, expressive, and dominant, while females are expected to be nurturing, quiet, and submissive. The behaviors prescribed for males and females reflect the requirements for successful performance of the Child and Parent functions, respectively, of the social system.

Furthermore, since Stage II consciousness construes the Self and the Not-Self as opposites, corresponding to the positive and negative aspects of identity, we all learn to value the characteristics associated with the Child (Self) function more than those associated with the Parent (Not-Self) function. Thus, we learn to value masculinity, assertiveness, strength, and hardness more than femininity, receptiveness, tenderness, and softness.

Finally, we all learn to accept the I-It relationship as normal and to accept, along with this model of relationship, the use of power to control other people and to compete with others for control over resources. Thus, we learn to value dominance, authority, and competition more than we value equality, consensus, and cooperation in relationships.

In addition to acquiring these beliefs and values concerning gender roles and the nature of relationships, male children and female children experience the stages of identity development very differently--mainly because they are treated

very differently by parents and other agents of socialization in our society.

Socializing the male child to perform the Child function for society involves encouraging and facilitating differentiation while discouraging and inhibiting integration. The male child emerges from fusion by differentiating a Self, identified with the Child function, from the Not-Self, identified with the Parent function and projected onto the caregiver. The Self appears naturally as the antithesis of the Not-Self at this stage, and behaviors associated with asserting the Self as different from the caregiver are prominent. After the Self has become well defined during differentiation, the focus of development would, in the absence of interference, shift to integration and the internalization of the Parent function as a complement of the Child function. However, in our society socialization agents discourage this natural shift: Male children are ridiculed and otherwise punished for acquiring characteristics associated with the Parent function. These characteristics are linked with femininity, and the male child who exhibits them is called "effeminate." As a result of this disruption in the natural developmental sequence, the male adult is typically deficient in the ability to nurture himself and others.

Socializing the female child to perform the Parent function

for society involves discouraging and inhibiting differentiation while encouraging and facilitating integration. Like the male child, the female child emerges from fusion by differentiating a Self, identified with the Child function, from the Not-Self, identified with the Parent function and projected onto the caregiver. However, this process of differentiation is not allowed to continue in the female as long as in the male. Starting well before puberty, female children are ridiculed and otherwise punished for being assertive, expressive, and loud, whereas they are praised and otherwise rewarded for being nurturing, receptive, and quiet. In this way socialization agents encourage in female children a premature shift from the task of differentiation to the task of integration: The Parent function is internalized within the Self before the Child function is fully developed. As a result of this disruption in the natural developmental sequence, the female adult is typically deficient in the ability to assert herself as an individual.

Adult males and females who have absorbed the effects of such socialization processes are equipped for participation in Stage II society. Adult males populate the Child class and perform the asserting function for the system, while adult females populate the Parent class and perform the nurturing function. Since adult males, as members of the

Child class, are dependent for nurturance upon adult females, as members of the Parent class, the relationship between males and females is typically an I-It relationship, with males perceiving females as objects to be controlled.

Thus, in a Stage II society built on gender distinctions, the relationship between males and females is intrinsically an oppressive one, with males in the role of the oppressor and females in the role of the oppressee. This is the patriarchy.

Beyond Patriarchy: The Emerging Stage III Society

Stage II society, with its polarization of Self and Not-Self and its emphasis on I-It relationships, is inherently self-destructive. Living systems are, by definition, self-regulating (Maturana & Varela, 1980). To exercise control over human beings and other living systems is to interfere with their functioning, to threaten their viability, and, ultimately, to kill them. As Stage II society develops increasingly sophisticated technologies for reducing living systems to objects, it achieves the destruction of the very sources of nurturance and support upon which it depends.

The alternative to this self-destruction is for our society to evolve: to make the transition from Stage II to Stage III. Creating a Stage III society entails a radical transformation of the culture--the beliefs and values shared

by the members of the society-- as well as of the social structures and processes which comprise the social system. Such a transformation in collective consciousness requires an analogous transformation in the consciousness of individuals who populate the collective. Yet, as we have seen, the existing social system tends to perpetuate itself through socialization processes, which produce adult individuals who have internalized the beliefs and values of the culture and who are equipped for Stage II relationships. How, then, can such a drastic change occur?

Fortunately, socialization processes are not infallible. Our Stage II society depends upon the perpetuation of the Parent class, populated by adult females whose differentiation of a Self distinct from the Not-Self has been discouraged and who are, as a result, deficient in the ability to assert themselves as individuals. If enough females accomplish the task of differentiation in spite of the efforts of socialization agents to prevent this, the population of the Parent class will decline: Individuals who have achieved a positive sense of Self will not as readily consent to being oppressed. As the population of the Parent class declines, the members of the Child class will have to internalize the Parent function in order to meet their own needs for nurturance: Adult males will have to learn how to parent themselves.

As the majority of members of the Child class internalize the Parent function, the dominant model of relationships will shift from I-It to I-Thou, and the social structures and processes of society will begin to manifest this change.

This is essentially what we are witnessing now: the emergence of Stage III collective consciousness (Capra, 1982; Ferguson,1980). At this point, the old social system is still in operation: Mainstream social structures and processes continue to reflect Stage II consciousness. However, a new social system, based on the I-Thou model of relationships, is emerging alongside the old system. As suggested by Table 4, the cultures of these two systems are very different. The two systems themselves do not interact very much, although many individuals are actively participating in both systems.

Insert Table 4 about here

In order to supplant the old social system, the new social system must develop to the point that it can perform all of the functions upon which collective survival depends: reproduction, socialization, communication, production and

distribution of economic resources, healing, and creative self-expression. As the new system grows, less and less energy will go into the activities of the old system, and the latter will eventually die. Meanwhile, the challenge confronting us is to build the new system as quickly as possible, before the old system destroys our planet.

Feminist/Transpersonal Therapy: Learning How to Live in Stage III Society

Stage III society is built on I-Thou relationships between individuals who have each developed and synthesized the Child and Parent functions of the ego. These are people who easily assert their individuality and who are capable of nurturing themselves and others. Because socialization processes in our society continue to reflect Stage II collective consciousness, most individuals arrive at adulthood without having fully developed and/or integrated the Parent and Child functions. As we have seen, adult males and females exhibit different kinds of developmental deficits, from the vantage point of Stage III consciousness. That is, males tend to be deficient in the Parent function (i.e., nurturing individuality), whereas females tend to be deficient in the Child function (i.e., asserting individuality).

Furthermore, most members of both genders reach adulthood after having been subjected to the experience of being oppressed

as children. Recall that, in Stage II society, power is used to exercise control over whomever is more vulnerable. Children, whether male or female, are relatively vulnerable to oppression by adults. Although male children are afforded more time to focus on the task of differentiation than are female children,differentiation is difficult for children of either sex in the context of a Stage II system. Children learn to adapt to the demands of powerful, oppressive adults by developing a false, performing Self in addition to (or instead of) a true, asserting Self (Miller, 1983).

Thus, adults who have grown up in Stage II society are usually poorly prepared to engage in Stage III relationships. Preparing these individuals for participation in a Stage III society means resocializing them: teaching them to differentiate a true Self and to integrate the activities of asserting the Self and nurturing the Self and others.

Feminist/transpersonal therapy is a process the primary objective of which is to prepare adults for participation in Stage III society. This approach to therapy is defined more by this objective, and by the values implicit in this objective, than by theory or methodology. That is, feminist/transpersonal therapists use a variety of methods and techniques --experiential, cognitive, and behavioral-- and a variety of theoretical frameworks. What these therapists

have in common is a commitment to facilitating the emergence of Stage III consciousness at the individual and collective levels.

My own version of feminist/transpersonal therapy places somewhat more emphasis on the resolution of the Child/Parent boundary than on work with other boundaries (ego/body, organism/environment, material world/spiritual world). This emphasis proceeds from my view of the Child/Parent boundary as a metaphor for all the other boundaries and my belief that individuals who have resolved the Child/Parent boundary are able to work on resolving the other boundaries more easily than individuals who have not.

My preference is to use the therapeutic relationship itself as a laboratory for work on the Child/Parent boundary. In the therapeutic relationship, the client is the developing individual and the therapist is the caregiver, or Other. The therapist, unlike mainstream socialization agents in our society, can model and reinforce both differentiation and integration as important developmental tasks for both male and female clients. How this is done in therapy depends upon what the particular client brings to the therapeutic relationship.

For example, the female client often comes to therapy more identified with the Parent function, or Not-Self, than

with the Child function, or Self. This client relates to others (including the therapist) by trying to take care of them. She often has a very vague, poorly defined sense of herself as an individual with feelings, needs, and goals of her own, and whatever Self she has managed to differentiate is often a false, performing Self-- developed for living with oppressive parents. Furthermore, she does not readily use her own nurturing skills to foster her own growth as an individual.

Therapeutic work with this client involves, first of all, facilitating her differentiation of a true Self by encouraging her to experience her Child function in relation to the Parent function of the therapist. In this stage she learns to assert her individuality within a supportive context, and she learns to discriminate between her true, asserting Self and her false, performing Self. Later, as the client's Child function is better articulated, the client is encouraged to use her own well-developed Parent function in a self-reflexive way-- to learn to nurture herself as easily as she nurtures others.

The male client more frequently comes to therapy identified with the Child function, or Self, rather than the Parent function, or Not-Self. This client relates to others by trying to get them to take care of him -- to provide nurturance

and support for him as he pursues his own goals. He may have a fairly well-defined sense of himself as an individual, but he does not know how to nurture himself or others. Also, because he has grown up in an oppressive environment, he has learned to mask his true, asserting Self with a false, performing Self -- often to the point that he has difficulty distinguishing his own feelings and desires from the expectations of others.

Therapeutic work with this client involves allowing him to experience his Child function in the context of a non-oppressive relationship with the therapist, who enacts the Parent function and encourages the client to discriminate between his true, asserting Self and his false, performing Self. Later the therapist focuses on helping the client develop his own Parent function and learn to nurture himself and others.

In conclusion, although male and female clients may come to therapy with different kinds of skills and deficits, the therapeutic objectives are identical for both: to achieve an identity in which the Child and Parent functions are experienced by the client as complementary, internal aspects of the Transcendent Self. Also, regardless of the gender of the client, the therapist's attitude is fundamentally the same: to perceive the client as a person, rather than as an object, and

to be willing to be perceived as an object by the client until the client has successfully accomplished the tasks of differentiation and integration and is prepared to participate mutually in an I-Thou relationship.

References

Buber, M. (1958). I and Thou. New York: Charles Scribner.

Capra, F. (1982). The turning point; science, society, and the rising culture. New York: Bantam Books.

Chodorow, N. (1978). The reproduction of mothering; psychoanalysis and the sociology of gender. Berkeley, CA: University of California Press.

Dinnerstein, D. (1976). The mermaid and the minotaur; sexual arrangements and human malaise. New York: Harper & Row.

Donovan, J. (1985). Feminist theory; the intellectual traditions of American feminism. New York: Frederick Ungar.

Ferguson, M. (1980). The aquarian conspiracy; personal and social transformation in the 1980s. Los Angeles: J.P. Tarcher.

Kosok, M. (1976). The systematization of dialectical logic for the study of development and change. Human Development, 19, 325-350.

Mahler,M.S.,Pine,R., & Bergman, A. (1975). The psychological birth of the human infant. New York: Basic Books.

Maturana, H.R., & Varela, F.J. (1980). Autopoiesis and

cognition. Dordrecht, Holland: D. Reidel.

Miller, A. (1981). The drama of the gifted child. New York: Basic Books.

Schaef, A.W. (1987). When society becomes an addict. San Francisco: Harper & Row.

Wilber, K. (1979). No boundary. Boulder,CO: Shambhala Publications.

Wilber, K. (1981). Up from Eden; a transpersonal view of human evolution. Boulder, CO: Shambhala Publications.

Table 1

The Spectrum of Consciousness[1]

Self	Not-Self
Persona	Shadow
Ego	Body
Organism	Environment
Material world	Spiritual world

[1]Adapted from Wilber (1979)

Table 2

A Dialectical Model of Identity Development at Boundary "x"

Stage	Relationship between Self and Not-Self
Fusion (I)	no distinction between Self and Not-Self
Differentiation (II)	separation opposition Self as antithesis of Not-Self
Integration (III)	connection reconciliation Transcendent Self as synthesis of Self and Not-Self

Table 3

Relationship between the Developing Individual and Other at Each Stage in the Resolution of the Child/Parent Boundary

Stage	Type of Relationship with Other	Concept of Other
Fusion (I)	symbiosis	none
Differentiation (II)	dependency	"It" object to control
Integration (III)	autonomy	"Thou" person to know and be known by

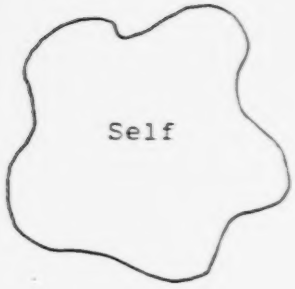
Table 4

Concepts Characteristic of Stage II and Stage III Cultures

Stage II	Stage III
hierarchical, I-It relationships	equal, I-Thou relationships
communication as control	communication as dialogue
polarization	synthesis
dissociation	connection
products	processes
power to kill	power to love
universe as mechanical	universe as organic
knower and known as separable	knower and known as inseparable
reality as external to consciousness	reality as a function of consciousness
intervention from outside to inside	intervention from inside to outside
either/or	both/and

Figure Caption

Figure 1. The boundary of identity.


Self
Not-Self